### RELIGIOUS INTELLIGENCE.

February 11-Quinquagesima Sunday.

Religious Services To-Day in New York and Brooklyn.

HERALD RELIGIOUS CORRESPONDENCE.

Religious Notes, Personal and General.

Services To-Day. Rev. Dr. Merrill Richardson will preach in the New England Congregational church this morning on "Our Late Work."

Rev. David Mitchell will preach this morning and evening in the Canal street Presbyterian caurch. Rev. P. L. Davies will preach in Berean Baptist church this morning on "The Two Units."

Bishop Potter will administer confirmation in the Onapel of St. Augustine, Trinity parish, this even-ing. Rev. J. B. C. Beaubien will officiate in the morning.

Rev. Dr. Hugh Miller Thompson will preach in

Christ church this morning and evening.

"The Romantic rheory" will be the subject of
Rev. J. M. Pullman's discourse this morning in the Church of Our Saviour. Evening services as usual. Rev. Mr. Sweetser will preach this morning and evening in the Bleecker street Universalist church. His morning subject will be "Christ Stilling the Tempest on the Sea."

Rev. C. S. Harrower's discourse this evening, in St. Luke's Methodist Episcopal church, will be on "The Law of Retribution and Its Place in the

Rev. Dr. Plagg will preach this morning in the hall corner of Fifty-fifth street and Third avenue. Rev. Charles P. Lee will preach this morning in the Pifth Universalist church (Chickering Hall), on "The Saving Mission of Christ," and in the evening his subject will be "Winter: A Chapter from the Book of Nature."

At the Protestant Episcopal Free Church of St. Mary the Virgin, West Forty-fifth street, services will be held as follows:—At half-past ten A. M. Litany, with Holy Communion; at four P. M. Even-ing Song; and at half-past seven the usual services,

Ray, Henry Webbe will preach this morning and evening in the Church of St. John the Evangelist. Rev. Morgan Dix will deliver the fifth lecture of his course this evening in Trinity chapel. His subject will be "Life in Religious Community: Its Idea nd Sanctions."

Rev. Dr. E. N. Potter, President of Union College, lectures this evening in Grace Chapel on "Miracles Attested as Facts; Christianity is True or Nothing is

Rev. Joseph P. Woods will deliver a lecture this evening in St. Paul's church, 117th street, near Fourth avenue, under the direction of the Society of St Vincent de Paul, for the benefit of the poor of the parish. The reverend gentleman's subject will "Christianity and Education."

Rev. William N. Dunnell will preach this morning and evening in All Saints' Free church. Rev. Chauncey Giles will deliver the fourth lecture in his course on "Genesis and Geology" this evening in the New Church House of Worship in

East Thirty -fifth screet. Rev. George H. Hepworth will preach in Steinway Hall this morning on "The Crucifixion," and in the evening will deliver his fifth lecture to young

Roy. T. A. Hoyt will preach this morning in the mail chapet of the New York University. Services will be held in St. Alban's church this

norning, atternoon and evening. The rector, Rev. C. W. Morriu will officiate. Rev. Dr. Ewer will breach in St. Ignatius church

this morning, and in the evening will deliver the fifth lecture in his course on "Anglican Worship in Rev. Dr. Kenarick will preach morning and even-

ing in the Tabernacle Baptist church. When the Son of Man Cometh Shall He Find

Patth on the Earth?" will be the subject of the oastor's discourse this evening in the Catholic ostolic church. Rev. James Hubbell will preach in the West

Iwenty-third street Presbyterian church at the usual hours.

The Morning Star Sunday School monthly meeting ssed this afternoon by Rev. Halsey W. Knapp and other prominent speakers

in the Brooklyn Academy of Music. Rev. Henry Powers, Rev. J. Hyatt Smith and Rev. A. P. Putnam will address the congregation. The music will be Mrs. A. W. Tenny, Mr. Fred Stern, Mr. C. H. Badger, Bishop Snow will preach this afternoon on "The

Restitution of All Things" in the University. ture this evening in Lyric Hall on "Modern Religion: What Is it Worth?"

Missionaries in the East.

TO THE EDITOR OF THE HERALD:-In reading the interesting letter from your correspondent in Japan, published last Saturday, I ed, with regret, the disparaging manner in which he spoke of the missionaries in the East, and I could not but think that had he cultivated their society more than I imagine he has done, and taken a little more pains to make nimself better acquainted with the results of their labors, he would not have suffered himself to make statements which are not only incorrect out far from original.

I do not desire to enter into a newspaper controversy, but as your correspondent has made these erogatory assertions and challenged contradiction, I venture to raise a protest against allowing such erroneous impressions being spread abroad.

I have seen engaged for a number of years in business pursuits in China and Japan, and have been more or less intimately acquainted with many of the missionaries there. I have seen some of the results of their labors (and they are only to be found out by searching), and I know that the good done is not so infinitesimal as your correspondent would have us believe. Many a pastor in this Christian land, where time honored customs are not to be entrely overthrown before the Gospel can be received, would rejoice exceedingly had he as many real additions to his Church during the year as do some of these inhistionaries. Your correspondent fails into the very general error of imagining that every one who attends a missionary school or chapet must necessarily be a convert, whereas there are many who, although they receive a regular course of instruction and learn our language "after a hishion," leave the schools without accepting the religious teachings incultated. But there are a great many who do become zealous converts, and live a thoroughly earnest, sincere and devout Caristian life, in spite of the persecutions which assail them. There are in Japan alone over four thousand native Christians (mostly Roman Catholic converts), who are held in bondage on account of their tellet.

I admit that all the missionaries are not stars of the first magnitude as regards pulpit eloquence; but they are not, as your correspondent asserts, "as a rule, unit for the work." I think that "as a rule" they are men eminently adapted to the peculiar work required—patient, earnest, self-denying men—who lapor in season and out of season, quietly but steadily, in the noble field they have chosen.

I also deny that the missionaries "are usually to be seen with the rest of loreigners in the race for dollars." During the war, when some of the missionaries should be a continue their remittances, some of the missionaries have us believe. Many a pastor in this Christian

be seen with the rest of loreigners in the race for doliara." During the war, when some of the missionaries were conficult to apply themselves to continue their remittances, some of the missionaries were coliged to apply themselves to mercantal pursuits to obtain the common necessaries of life; but I have yet to hear of the first one who did not continue to devote a large proportion of his time to his regular work, without the hope of fee or reward; and, as to their being over-paid and living on the fat of the land, I have only to suggest to vour correspondent that he spend one month with the best paid missionary and then one mouth with the best paid missionary and then one mouth with the best paid missionary and then one mouth with the best paid missionary and then decide which he would choose as a place for a long residence. My word for it, it would be the latter.

It has become a fashion for foreign residents in the East to speak slightingly of the missionaries and nearly their usefulness. But, sir, it is night time that it should be stopped. I have many times heard the very same statements which your correspondent makes, out I don't remember ever to have near datem from persons who knew anything about the subject. The very presence of the missionaries is a constant rebuke to the licentiousness of many of the foreigners who thus vanily try to quiet their own conscience, and who, by their open disregard of religion and constant desceration of the Sabbath, undo

in a great measure the good that the missionaries are striving to accomplish. ONE WHO KNOWS.

The Midnight Mission and Other Christian NEW YORK, SATURDAY MORNING. TO THE EDITOR OF THE HERALD:—

f was much surprised, on reading the communica-tion from "A Mother" in your paper, to see that one so laudably concerned for the welfare of her sister women should be without information in regard to the various asymma existing in the city for relief and further benefit of the class named in her note. The sporadic attacks of police officials on Broad-

way and other "saloons," &c., are in effect only s temporizing measure, salutary in so far as that they call the attention of the benevolens and thoughtful in a pointed manner, if at long intervals, to the exin a pointed manner, if at long intervals, to the existence of such excresences on the body social, and suggest the devising of some radically remedial means. The present writer agrees with "A Mother," however, in questioning the advisability of publishing iomale names in such connection. If, indeed, their names are ever given in such cases. But to the present immediate issue. The Midnight Mission, 260 Greene street, stands ever ready with its open doors to receive into its protection any wanderers from the right path who may sue for entrance. No questions are asked of their antecedents; no spirit of inquisitiveness seeks to dive into their immediate present condition. It is enough that they desire to forsake the life of error they have led for a longer or shorter period and be received there as daugnters into a home. Catholics, Protestants, without distinction, they are made welcome in the spirit of him who said, "Daughter, thy sins be forgiven thee." In like manner says the New York Magdalen Asylum in Eignty-eighth street, near Fifth avenue, "Come unto me all ye that are weary and neavy laden." Again, there is the House of Mercy, foot of West Eignty-sixth street, North River. Then the Young in Eighty-eighth street, near Fifth avenue. "Come unto me all ye that are weary and neavy lacen." Again, there is the House of Mercy, loot of West Eighty-sixth street, North River. Then that Young Women's Home, 2s washington square. At East Eighty-ninth street and the river the House of the Good Shepherd stands, and there are other institutions, all conducted upon the principle of true Christian charity to fellow sinners, in degree, if not in kind, whose officers would be glad to have daily accessions to the ranks of their inmates. A letter of this kind does not adant of sufficient space for detailed accounts of what the writer knows of the successful operations of these Christian institutions, but a brief mention was not to be forborne, in view of the bossibility that young women from concert saloons and other ill haunts might be deterred from seeking some of them through sheer ignorance of their existence or locality.

This writer assumes the responsibility of bidding one and all to any of these asyums, assuring her sisters who, through circumstances of want or ignorance or willing offending, have stepped aside from the right, that they will never be called to account by worms of the dust like themselves, but will be received as sisters, guided, advised, assisted and encouraged with the hope of better lives.

One word more, and this to newspaper editors:—Does not this "Mother's" letter indicate the necessity of keeping our benevolent institutions, their objects, plans of operation and incidents illustrative of tuelr work, more constantly before the public? That this subject should receive more attention the

objects, plans of operation and incidents intestrative of their work, more constantly before the public? That this subject should receive more attention the undersigned has long been convinced, especially seeing how applicants for a night's shelter, for instance, have been sent drifting at late evening hours, now here, now there, to seek the same, having through ignorance applied where it was impossible to accommodate them.

STELLA.

Low Church Episcopacy on the Rampage-

Paper.
TO THE EDITOR OF THE HERALD:-What is the matter with the radical Episcopal papers? Ever since the consecration of the beautiful altar at St. Mary's the Virgin certain Low Church papers, such as the Episcopalian, the Presbyterian, the Church and State Churchman and the like, have been in a state of religio-combustiveness, pitching into the vene able diocesan who performed like, have been in a state of religio-combustiveness, pitching into the venerable diocesan who performed the service, into the service itself, into the altar, into the little churca or "mass house," as they tauntingly call it, and into other things generally. But for the obscurity of these so-called religious papers their strictures might do harm. But there is no catcholicty in such narrow-minded views. The broad ground of charity and love upon which the New York Herald Conducts its church discipline has established it as the higher authority in these matters, and we have reason to believe that no clergyman in Bishop Potter's diocese over goes into his pulpit without first consulting the columns of the Herald for pulpit ideas and sometimes preach from them. But why do all the radicals attack the high alter at St. Mary's? Is not an altar regular? Or is it because it is a "nigh" altar and theirs are "low" ones! High altars are better for high churches and low altars for low ones. Perhaps it this magnificent work had been placed within the chancel of the "Ascension," or of "Grace," or of "St. George," there would be nothing heard of these wailings, but because the saucy little parish of St. Mary's, the only really progressive enterprise of its kind, has been the lucky recipient of the splennid git, the unlucky ones veat their spieen upon it. Never mind. Whenever these \$10,000 clergymen, wao open their charches once a week, smoke their Partagas after a rollicking breakfast, and take a turn in the Park before dinner, commence work in good earnest, as is done at St. Mary's, with daily services from surrise to sunset, with a place for sinners to say their pravers within the church gates, and another to unburden their consciences before the priest, then they may expect a like recognition of their merits.

Dr. Rogers on Dr. Bradley's Departure. On Sunday evening Dr. Rogers, formerly Episco pai rector, Memphis, Tenn., lectured to a large auilence of Catholics and Protestants in the Catholic Church of the Assumption, Peekskill, on the subject, "How I Became a Catholic."

from severe indisposition—naving, on account of it, recalled several engagements—he hoped, nevertheless, his voice might be sufficient, and that, being a mere layman, he must express his graticude both him to give in the caurch his reasons for becoming a Catholic. Referring, then, to the statement of a correspondent in that day's issue of the Herald-to tae effect that "no persons of any worth, excepting Dr. Palmer, had ever abandoned the Church of England for Romanism"—he said that while thousands of unpretending and unlearned ciergy and lasty. like himself, had renounced Anglicanism, there were also hundreds of the every first intellects of the age who had deliberately turned their backs upon the splendid preferments of England, and bowed down to confess their sims at the footstool of Catholic priests—among them Dr. Manning, the present catholic Arentzishop of Westminister; Drs. Newman, Faber, the two Milberforces (sons of the great emancipator), the two Marshals, &c., whose wintings are read wherever the English language is spoken. That even in New York we have such men as Father Preston, the Chancellor of the Archdiccese; a whole community (the Panilist) converted mainly from the Episcopal Church, although their great and truly noble Superior, Father Hecker, he thought, had been a Presbyterian. Among those converted from Anglicanism are our learned philosopher, Pather Hewet, Fathers Baker, Deshon, Young, Boddsh, &c., all distinguished for their eminent learning and zeal; that Dr. Ives, late Episcopal Bishop of Novith Carolina, had iounded the "Protectorate" in New York; that Father Doane, the son of the late Episcopal Bishop of Nove Jersey, is now Vicar General of Bishop Balley (himself a convert). In short, to give the names only of such men would require an imposing catalogue, commencing from the couversion of Father Ignatius (prother of the Earth and ending with Dr. Bradley, who had just knocked at the Goor of the Catholic Church and was taken in "out of the cold."

The speaker then proceeded to develop the growth of Catholic principles in Oxford, and to demonstrate the general proposition—that rationalism had attacked the Bible Itself so successfully on Protestant principles at to save their Edications him to give in the caurch his reasons for becomin a Catholic. Referring, then, to the statement of a

Finale of the Hudson Church Difficulty-Tes-

timoutal to Rev. Father O'Suilivan.

The Catholies of Hudson, N. Y., teeling deeply the separation from their esteemed late pastor, who has had the care of their spiritual affairs for many years, have given substantial evidence of the high favor in which he is held by them. Father O'Sullivan will be appointed by the Right Rev. Dr. Conroy, immediately after Easter, to one of the most im-portant parishes in the diocese. The fatigue incident to the ordeal he has passed through, and his services for the past twenty-five years in the diocese, together with the present condition of his been accorded him. The reverend gentleman has been dragged before the public through the rebel-

and devotion to his spiritual outies: having his affairs scrutinized by the ecclesias-tical authorities and by the public, with the conclusion that there was absolutely nothing against him, and his conduct has been a complete vindication, not only of himself, but of the characte of the priesthood. The following correspondence, how that the excitement is past, plainly shows that a majority of the congregation were and are with him, and it was through his advice and example that they remained passive:-

that they remained passive:—

LETTER TO REV. J. S. SULLIVAN.

TO THE REV. JAMES S. SULLIVAN:—

DRAB REVERKED FATHER—With profound regret we see the time has come when we must, however unwilling, say to you farewell. It is not needful that you should be assured by us that the Oatholic people of Husson have been ever true to you, have ever loved you as their faithful passor, have been ever desirous of seeing you rusing the Church of God in peace here among us.

You have lived and labored for us many long years; you have seen the babes you baptized here grow up to manhood and womannood, and you know that your people love you and are sorely grieved at seeing your enemies and the enemies of order and religion in our midst gratified in every respect.

respect.
We have followed scrupulously your pacific councils through these troublous months; we have made no remonstrances; we have made no demonstration of physical force, though we were immensely in the majority; we have forborne even when forbearance had ceased to be a virtue and came to be taken for inhad ceased to be a virtue and came to be taken for in-difference; but we have been overpowered and rebeis against lawful ecclessastical authority and order have got the upper hand. But it is not for us to at-tempt righting this grievous wrong. All we can do is to submit. Meanwhile we deeply regret that we are to be separated from our beloved and trusted pastor, and we make you the trifling present which accompanies this letter as a proof of our enduring affection for you. May God's choicest blessings ever attend you, Father. Your faithful children—John C. Ball. Fenton Shaw, Maurice Wolte, John Lane, and many others.

Ball, Fenton Shaw, Maurice Woite, John Lane, and many others.

To THE FAITHFUL CATHOLICS OF HUDSON:— Amid the sore annoyances and vexations that have during the past seven months attended me I have ever had one consolation, and it was always sufficient to alleviate my trouble, viz.—the assurance that the love and esteem of my beloved people never lailed me and that their prayers went up daily to the Throne of Grace on my behalf. It would be unbecoming in me on an occasion like this to make mention of the misconduct of those who have disturbed the peace of the parish. Our Heavenly Father, who has permitted this trial for his own wise purposes will, in due time, manifest his approval of your Orbistan conduct and obedience to authority. You have the commendation of your old pastor, and the approval of your conscience, an example worthy of imitation. Would god that it were allowed me to spend the remainder of my days among you, my children; but it hath been otherwise ordered, and I bow with what submission I can command to the decree which separates me from you. Yet wheresoever I may be placed I shall never forget my fatthful people of Hudson, and my prayers shall ever be for their well-are, temporal and spiritual. I thank you with all my heart for the generous gift you now make me. It is timely add to me now, and on that accoust doubly acceptable; but it is still more precious to me, as being a token of your affection for your old pasior. Fareweil.

JAMES S. O'SULLIVAN.

Religious Profession and Reception. ary 23, Miss Bridget O'Toole, in rengion Sister Mary Loretto, made her profession in the Chapel of the Ursulines, East Morrisama; and Miss Josephine Loewekamp, of Battimere, Md., and Miss Mary Foley, of New York, received the white veil. Their names in religion are:—Sister M. Regina and Sister M. Anselma. The ceremony was performed by the Very Rev. Dr. Starrs, V. G. of the diocese. High mass was celeorated by the Rev. Joseph Hayne, of St. Augustine's, Morrisama, assisted by the Rev. William F. Brady, of St. Jerome's, North New York, as deacon, and the Rev. William Loewekamp, C. SS. R., of St. Peter's, Philadelphia, Pa., as sub-deacon. Rev. John Hughes, pastor of St. Jerome's, acted as master of ceremonies, Rev. John Lindel Meagher, of Nashville, Tenn., and Rev. Francis Karel, of Melrose, N. Y., were also present in the sanctuary.

Religious Notes-Personal and General. second chapter of Luke, and hope to finish their

The latest official news from Rome is to the effect that the Rev. Father McNierny, Archbishop McCloskey's secretary, has been preconized as coadjutor bishop to the ordinary of the Albany diocese, Dr. Couroy. The bulls are expected to arrive in a few days, and Dr. McNierny's consecra tion will then soon follow.

As an offset to the departure of Father Bradley the Episcopalians chronicie the submission of the Rev. Bichard Reison Newell, M. A., of Memphis, to "the authority and jurisdiction of the American Church."

Church."

There are 417 Baptist churches in London, with a membership of 27,424. The average gain of these churches during the last year has been about 24 members per church. Sittings are furnished by these churches for about 68,000 persons.

these caurenes for about 68,000 persons.

The Right Rev. William Croswell Doane, Bishop of Albany, is in town. The Right Reverend Prelate attended the early celebration of the Blessed Sacrament at the Free Church of Se. Mary the Virgin on Thursday merning at seven o'clock.

### FORTY-FOURTH STREET SYNAGOGUE.

The True Worship of God-What It Is and How to Perform It-Sermon by Rev. Mr. Isnacs.

"If any desire to know how to serve God and in what that service consists let him read the words which are written in Exodus, which have been read in our lesson to-day," said Mr. Isaacs to his congre gation yesterday. "But those who serve other gods will I utterly destroy; serve only the Lord our God." It is a matter of vital importance to all of us, said the preacher, to understand the nature of the true worship of God, and it is the duty of the minister to instruct the people in matters of faith and of religion, not by lauding their virtues, but by reproving their vices. The practice is now too common to laud the people as if they were saints, instead of declaring them to be sinners and seeking to turn them from their sins. But, God be praised, he added, you have no such flues. The Lord spake by Ezekiel, the prophet, and said that if the wicked man sin and thou warn him not and he die in his sias, his blood will I require at the hands. This is the duty of the minister, and not to persuade the people that they are worthy Israel-ties—to seek to raise them from earth toward heaven. Those who sacrifice to other gods shall be utterly destroyed. These words carry us back to Sinal, where the law was given by Moses; but there was not a word said in it about serving God. Rather were they prohibited from serving any other god. They had seen the wonders of the only hving and true God both in Egypt and in the wilderness, and when the Lord uttered his thunders the people cried out, "Let Moses speak unto us, but let not the Lord speak unto us any more, lest we die." Moses replied, "The Lord has come to prove you, that his fear may be in you. But because God has spoken to you from heaven you must not make anything like unto Him, for you have not seen Him."

CREATION'S CREATOR IS UNCREATED.

The author of perfection is perfection itself. The human mind cannot grasp God, nor can it comprehend the Invisible. Build me an altar of earth, said the Lord, to teach His people humility. God gave His law from the lowest of all men and His people were the smallest and feeblest of the earth. What, then, is humility? It is a sense of nothingness in the presence of the great God, before whom we live and walk. Pride cannot find its way into the heavenly home. Even angels are, and must be, humble pector God, for, though He is a great God, He must be worshipped in hamility. God Himself does not descend to earth in mighty power, but trather in hamility, to see what we are doing and to teach us Himself.

The World fires the synapogness were very reproving their vices. The practice is now too common to laud the people as if they were saints,

does not descend to earth m mighty power, but rather in humility, to see what we are doing and to teach us filmself.

THE WORLD IS FULL OF PRIDE, and it becomes an importat question how we shall serve God. In old times the synagogues were very numble and the people knelt in humility before God; but now the synagogues are magnificent and unguly attractive structures. He did not object to this, but he did object to the manner of the worsinppers. They ask one another, "Have you seen our synagogues" but, said he, not a stone in this building belongs to any one of you. It has been solemnly dedicated to God and to film alone it belongs. Everything has been done of lace years to attract the people to the synagogues and churches—splendid edices, beautiful music, eloquent preaching—but all have lailed. Let us humble ourselves under the mighty hand of God and pray for His blessing upon us. We are the slaves of passion and of pride, and when we visit God's dwelling it is to show ourselves—to see and be seen—rather than to worship God. But when we come as poor men before God in humility and fear, then do we show ourselves true Israelites. And where are there to be found any who have more reason to finank God, he asked, than the Israelites in the United States, for whom God has done so much? Look at the condition of Housands of Israelites in the province of Ispahan, Persia, to-day, crying and dying for lack of bread. Think of them and learn to be thankful for everything you enjoy. It is not your superior industry that has made you better than they. How many hundreds of men in the world are just as "smart," as you who are not as well off and as happy as you! God has promised that they woo honor Him He will honor, and those who despise Him shall be lightly esteemed. Come then, dear friends, to the house of God, said the preacher, at the proper time and worship God respectfully and serve Him liatingly wherever you are—at at the proper time and worship God respectfully and serve Him liatingly wherever you are—at the first pour

# THE LENTEN SEASON.

Preparation for the Period of Fast-

PANCAKE NIGHT AND ASH WEDNESDAY.

Diocesan Circular of Archbishop McCloskey and Pastoral Letter of Bishop Bayley.

The holy season of Lent approaches, next Wednesday being Ash Wednesday, which is the first of the forty days of Lent. Ash Wednesday is a memorable feast and occurs eight days earlier in the season than it did last year. Shrove Tuesday which immediately precedes Ash Wednesday, has memories of pancakes connected with its observance, and is commonly regarded among Catholics and a certain number of High Church Episcopalians as the last day preceding the feat when which lians as the last day preceding the forty upon which the enjoyments of the flesh can be tolerated. There seems to have been of late years a very marked falling off in the formerly high authority as the Rev. Henry Manning, Archbishop of Westminster, has ventured to break through the practice of abstaining from meat on Fridays. Dr. Manning and Cardinal Cullen will allow their flocks this year to eat meat on Fridays for sanitary reasons, and many Continental Bishops that smallpox is raging in some of the principal cities in Europe. But many Catholics in New York are of the opinion that a similar course will be pursued in some of the American dioceses for the to hold high carnival on the day and night preced ing the first day of Lent, and the Mardi Gras and Mi-Caremé balls at Paris are noted all over the Continent. The most solemn day in Lent is Good

Mi-Careine balls at Paris are noted all over the Continent. The most solemn day in Lent is Good Friday. This day is observed in commemoration of the tremendous fact that the Redeemer suffered for mankind. Easter Day closes the forty days of prayer and tasting. The priest solemnity warns the people when dipping his finger in the urn of ashes in these memorable words:—"Memendo, homo, quia pulvis es, et in putirerum redibere."

It is needless to state to our readers that the forty days of fasting and suffering of our Saviour in the wilderness. Next Tuesday night will be a wild night and a night of jointly and fun in the Quartier Latin, and hilarity will reign supreme in the Jardin Mabille, the Closerien des Lilas and the Café Valentino. It is a strange fact, and worth notling, that Ash Wednesday should fail on the 14th, which is also St. Valentine's Day, when Cupid holds sway. The Feast of Lent is one of the oldest observances of the Catholic Church, as it dates back to the very earliest days of Christianity. The Latin and Greek names of this last signify "Forty days." The English word fast means "Spring fast," Lenten tide in the Saxon language signifying "The spring season." In those old days the people did a great deal of fasting, and had some of our New York boarding house landladies lived in the mediæval age they migat have manared to have made their business even more proficable than they do now. In the second century the dispute regarding the time for the celebration of Easter—or in other words, the close of the solemn yearly fast—occurred; and then it was agreed on all sides that the solemn Anti-Pascal Fast of Lent should be kept. There is some doubt as to whether it was at first distinctly understood that the fast should last forty days, but at last, at the Council of Autuoch, in the fourth century, it was confirmed that it by precept necessary to fast the forty days, using only dry meat. It was required that nothing should be eaten at the meal after sunset out bread, sait and water.

ARCHDIOCESE OF NEW YORK—REGULATIONS FOR LENT.

1. All the week days of Lent, from Ash Wednesday till
Easter Sunday, are fast days of precept, on one meal, will
the allowance of a molerate collation in the evening.

2. The precept of fasting implies also that of abstinence
from the use of flesh meat. But, by dispensation, the use of
fesh meat is allowed in this diocess at the principal meal
on Mondays, Tuesdays and Thursdays of Lent, with the exception of Holy Thursdays.

Baptist's (German).

On Thursday, in Cathedral, St. Andrew's, St. Stephen's, St. Colomba's, St. Bridget's, St. Alphonsus' (German), St. Lawrence's (Yorkville, Holy Innoenus', St. Rose of Lima, St. Nicholas', St. Joseph's (German, Manhattanville, and St. Elizabeth's (Fort Wasnington).

On Friday, in St. Mary's, Transfiguration, St. Paul's (Harlem), St. Bonliace's German, St. Vincent Ferrer's, St. Bernard's, Church of the Epiphany, and Holy Name of Jesus.

By order of the Most Rev. Archbishop.

New YORK, Feast of the Purlücation of the B. V. M., 1572.

### BISHOP BAYLEY'S PASTORAL

A Warning Against the Vices of the Age-Marriage and Divorce-Education-The Pub-lic Schools Virtually Protestant-Spread of Intemperance-The International Society-Immoral Books and Newspapers.
The following pastoral letter, accompanied by the

regulations for Lent, will be read on every altar in

regulations for Lent, will be read on every altar in the diocese of Newark this morning:—

James Roosevell Bayley, by the grace of God and the favor of the Apostolic See, Bishop of Newark, to the ciergy, secular and regular, and the laity of his diocese, health and benediction:—

Be thurch of God, which like its Divine Founder, "knows what is in man." knows his wants and necessities, health as a time of preparation on the part of the great festival of Easter. No matter how returning the for the great festival of Easter. No matter how the control was may be, the dust and diri of this busy world in which we live and have our work will settle down upon our work, will settle down upon our souls, and we need from time to time a particular season of orayer and penance to cleanse and purify them in order to the more effectual action of the grace of God upon them.

It is the duty, then, of every Catholic to make a good use of these days of penance and reconciliation. It is a time when every good Christian should endeavor to get into the eddy, as it were, and take a mount's rest from the turmoil of the world's raoid tide; to open his heart to the exhortations and instructions of the church to enter into himself; to inquire how he stands with God; how far he has kept his salvation.

I would take advantage of this calm, of this disposition to

the apirit is dead, so faith without works is dead." It cannot be denied that the great obstacle to the progress of our is not the prejudices and misrepresentations of those who oppose it, but the wicked lives of so many who profess to oppose it. but the wicked lives of so many who profess to believe in H. And when we reflect how pure and holy that religion is, and how good and virtuous our lives would be if we ordered them by its precepts, we must be convinced that the greatest enemy of God and His revealed truth is a bad and scandalous Catholc. We cannot too often call to mind and meditate upon that simple, but most important truth, so often repeated to us, that in order to be in favor with God and lay up treasure in Heaven we must live in a state of grace, by avoiding sin and the occasions of sin, and by making a good use of the most holy sacraments of the Church, by which, in the words of the Council of Trent, "all true justice begins, or being begun is increased, or oeing lost is restored." The first particular object to which I wish to call your attention is that of Church upon this most important matter, and I would urge unjour the clerry that they often call to your minds the teachings of your religion and the enactments of the Church upon this most important matter, and I would remind you that you are bound to lay to heart these teachings, so wise in themselves, so full or advantage to you and to human society; and yet which are so often neglected. There is no institution of our religion about which the Church has been so solicitous from the beginning—none in regard to which she has made more exact laws, or for which she has suffered greater injuries and tosses, in order to preserve its sacredoness and integrity. As instituted by God and requisated oy ilic Church Christias marriage is the

had been broken up by struggelin at transmuted into premature and Alas! for such parents, and I was a such children, the inaccem-ity and want of Christian principle of it have trained them up from their lafancy, e and all good conduct. In immediate co matter I must say a few words to you upper I have a often dwell upon in my casters.

THE PUBLIC SCHOOLS at present conducted it is send our children to the rotestand to the rot

HORRIBLE VICE OF INTEMPERANCE, and I might add that I am almost discouraged from doing so. Now withstanding all that has be en done and said against at, it is, I am afraid, increasing among us and throughout the country. It kills more people in Great British and this country than all the malignant diseases put together. Besides the sin and misery caused by it, the money squandered upon bad and poisonous drink would feed all the people, provide good hospitals for all the sick, not to say that two-thirds of the poverty and sickness in the world would disappear, if this evil habit was put a stop to. The State is very much to blame in this matter, it is bound to protect the lives and welfare of the people as far as lies in its power; and an efficient law in regard to incenses, and the proper inspection of what is soid under the name of grink thoroughly enforced, would save half or the money now spent on poorhouses, prisons and limatic asylums. It is not my business, nowever, to discuss THE DUTIES OF THE STATE, especially when there is no probability of its doing any good, but to remind you of your own personal duties in this matter, as citizens, as parents, as Christians. A drunkard is a bad citizen, an unnatural parent and a scandalous Christian, and as such can have no place in the kingdom of heaven. All that I can do is to warn your against the miserable vice, and direct your pastors to enforce against those who make themselves the slaves of it, and those who sell drink to them, the statutes and regulations which have been made unon the subject. I know of no more pituable sight in this world than to see a strong, healthy man, who could earn an honest livelihood by the labor of his hand, standing behind a counter and dealing out crime misery and death by the sale of adulernted and poisonous drinks. I am informed that what is called

need and poisonous drinks. I am informed that what is called

THE INTERNATIONAL SOCIETY

Is making strong efforts to enroll the working classes of this country among its members. It is hardly necessary for me to say anything about it; for no one likely to listen to my words would ever think of joining it. The principles of their association have been published to the world, and the knowledge of what they profess and what they aim at should be sufficient to keep any honest man from having anything to do with them. As citizens of this country, and as Catholics, you are bound to keep away from all secret associations. They are contrary to the spirit of our republican form of government, the secritive and permanency of which depends upon everything being done openly and above board; and they are condemned by the Church on the principle that nothing that is really good or for the beaunt of ourselves or our relicitor men need to very existed in this wood light of day. The condemned was also the state of the country of the country of the country is the country of the principle that nothing that is really good or for the beaunt of ourselves or on the principle that nothing that is really good or for the beaunt of ourselves or our relicitor men need to very existed in this wood light of day. The country is the profess of the principle that is really the principle that is the principle that the principle that is the principle that the principle

THE BLIND INSTRUMENT

of a secret central committee, whose names he has never heard, whose faces he will probably never see, and waose real object, in fact, he knows nothing about.

And since my object in addressing you at this time is to warn you against the evil influences that surround you in the world I would be omitting the most insidious and in some respects the most burtful of all these influences if I did not say a word to you about bad books and

BAD NEWSPAPERS.

If we are bound by every principle of our religion to avoid bad company we are equally bound to avoid bad books—for of all evil, corrupting company the worst is a bad book. There can be no doubt that the most pernicious influences at work in the world at this moment come from bad books and bad newspapers. The yellow-covered literature, as it is called is a pestilence compared with which the yellow fever and choirer and smallpox are as nothing, and yet there is no quarantine against it. Never take a book into your hands which you would not be seen reading. Avoid not only notoriously immoral books and papers, but avoid also all those

MISKRABLE SENSATIONAL NAGAZINES
and novels and illustrated papers which are so profusely scatuered around on every side. The demand which exists for such garbage speaks basily for the moral sense and intellectual training of those who read them. If you wish to keep your mind pure and your soul in the grace of God, you must make it a firm and steady principle of conduct never to touch them.

Reep your mind pure and your soul in the grace of God, you must make it a firm and steady principle of conduct never to touch them.

We live in a time of great activity and change, and intense worldliness. "Men run to and iro and knowledge is increased." Would that we could feel that there is an increasea also in integrity and virtue and respect for religion. We all know that it is not so. So far as we can form accurate ideas of the social and religious condition of men at any particular period of the world's history, we may doubt whether the worls of the Apostic St. Paul, describing what shall come to pass in what he cais "the last dars, ever touched any body of people who called the effects." And the case of the social and respectively as they do those of our times. "Men." And the case of the social and reference of the social and reference of the social and reference of the social and determined the social and determined the social and the social an

whether THE DAY OF THE FINAL FUNDAMENT
be remote or near at hand, the time of our particular judgment, which shall take place at the hour of our death, is not
far distant. To many among us this Lenten time will be our
last season of special graces, and upon the manner in which
we correspond with them or neglect them

Lenten Pastoral of Archbishop Purcell, The Most Rev. J. B. Purcell, Archbishop of Cincinnati, has addressed to the clergy and laity of the archdiocese a lenten pastoral, which breathes the spirit of fervor and tender solicitude for the flook committed to him, and counsels his children, most earnest and paternal manner, on all the

#### QUICK TRANSIT.

Meeting of the Committee of Ninety Land The Committee of Ninety of the Citizens' Reform

Union square, the President, Mr. John Poley, presiding. immediately after the meetwas called to order, Mr. Town behalf of the sub-committee twenty-five who recently proceeded to Albany for the purpose of urging upon the Legislature the necessity of the appointment of a railway commis-sion, whose duty it shall be to provide a means of quick transit from the lower to the upper portion of the city, made a report, having at first, however, fully expiained the mode of operations ado the committee while in Albany and the succe bill, the adoption of which, the speaker the would prove a panaces for the great injustice which our citizens now suffer as regards gets and from the upper to the lower end of the off the first section of this bill provides that W. F. Havemeyer, Benjamin F. Beekman, Willia Booth, Myer Stern, Jonathan Sturges, Peter John Foley, Randolph W. Townsend and Jo Daiy and their successors in office are to constituted a Board of Commissioner City Railways in the city of New with power to lay out, construct, mand operate city railways for rapid transit city, by steam or other power, in the manne vided in the act.

This section alone provoked no inconsider.

This section alone provoked no inconsiderable discussion. One gentleman thought men representing the broadest culture and the greatest experience of any of our community should be named as incorporators. In his opinion every gentleman now mentioned as incorporators was wholly without experience in the matter in hand. There are, he asserted, perhaps greater engineering difficulties to be overcome in laying an underground road from the Battery to Fourteenth street than have ever been considered heretofore, and there should at least be one or two such eminent engineers as General McClelian and General McAlpin placed among the incorporators.

Mr. STERNS WAS SUFE that each and every one of the gentlemen now named as commissioners were ready to give way to any person or persons who were willing and able to give their time and attention to the subject.

were willing and able to give their time and attention to the subject.

Mr. HENRY CLEWS stated that there need be me apprehension in regard to the raising of money. If the right kind of a charter is granted by the Legislature he would guarantee to raise \$20,000,000 from Europe in thirty days, and thus avoid the necessiful of the city's building the road.

After a great deal of debate on the subject of the charter the whole thing was referred for revision to the gentiemen who drew it, in connection with three other gentiemen named by the Chair.

### THE LATE ROSWELL H. JEROME.

The death of this young gentleman cast a gloom over a large circle of friends and associates, to whom the shock was doubly severe because it came unneralded and unlooked for. An insidious and unsuspected disease brought a few hours of liness, and then the spirit departed. Death seems always sudit bears away a young man in the vigor of his life and the zenith of his usefulness.

childhood. Showing an uncommon taste and apti-tude for study, he was sent in early youth to contique his education for four years France and Germany. Returning to became a midshipman in the United Academy at Annapolis, where his t became a midshipman in the United States Nav Academy at Annapolis, where his talents and in dustry gave him a high standing in his class, at his genial and frank nature made him a lavori with his classmates. Retiring from the nav he devoted himself to the study of lav a profession for which his quick perception unfailing memory and profound power of analys admirably fitted him. Having pursued the cour at the Harvard Law School, Cambridge, where he graduated with credit, he entered upon the pratice of his profession in this city, and was rapid gaining a reputation at the bar when he receive an appointment under Judge Garvin, in the offic of the District Attorney, a position which he he up to the time of his death. In reviewing his short life we find little to censure, much to claim our admiration and regard. His genial qualite of mind and heart, his generosity and many ind pendence of character, endeared him to all with whom he was associated. Nature endowed his with her choicest gitts, both mental and physics fortune gave him rare advantages for their cultural development; his energy and untiting industing made the most of these gitts, and in his snort care he attained a degree of proficiency in law, scien and letters such as is reached by lew men in a lot lifetime.

### "THERE'S MUSIC IN THE AIR."

A Piano Maker's Wite Elopes With Another Man-A Warrant for the Abscording Pair. Hans Copradson, of 246 East Fifty-fifth street, a plane maker by trade, applied to Justice Bixby, a the Yorkville Police Court, yesterday, for a war-rant for the arrest of his wife and a man named Johan Hanson. The latter, he explained, was a piano maker also, and for some time past had been on visiting terms with Hans and his samily. Not even for one moment did he suspect the constancy or virtue of his wife, and above all the honor of his friend-Johan, whom he thought until Friday night last to be the embodiment of true friendship. On going home from work that night the news which his neighbors had to give him was such as to shock oven stronger nerves than poor Hans was possessed of. He was informed that his wife, assisted by that "gay deceiver" Hanson, had removed every vestige of furniture from his apartments, and, putting them into a truck, drove off with them. As soon as hans was able to collect his scattered thoughts he went in search of the absconding couple, and succeeded, after a dilligent search, in discovering them at 324 East Twenty-second street, where they had aircady engaged rooms, They refused to listen to his expostulations against the Keeping of his furniture, and told him to do his "best about it." The warrant was, of course, granted on a charge of larceny against the laithless wite and her festive Lothario, and they will, doubtless, be arrested. named Johan Hanson. The latter, he explained

## SHOOKING DOMESTIC MISERY.

Last evening a respectable looking young me-chanic named Benjamin Price appeared at the Ho-boken police station and unfolded a sad tale of the sufferings which himself and his children are compelled to undergo through the reckless depravity of his wife. The latter, it appears, resides with her family and is frequently in a state of beastly intoxication. Her four little culidren are housed up in the room with her, and frequently feel the pangs of hunger and neglect. The lather, of course, must be away, except at night time, and is in continual dread that the house and his children shall be burned in his absence. The unfortunate woman has already served two terms of imprisonment for drunkenness. An officer was sent to cake her into custody, and she was locked up to await trial before the Recorder. The dismal abode and the helpless enlidren were a mourntul speciacie to behold as the boliceman entered to drag her, unconscious, to the prison.

### ANOTHER SUICIDE IN NEWARK.

Andrew Ginter, a German, residing at No. 31 Dickerson street, Newark, blew his brains out with Dickerson street, Newark, blew his brains out with a pistoi on Friday night. For some time past he had had some trouble with lawyers and real estate men, and believing that he was being robbed right and left became crazy in dread of poverty. He owned a piece of property worth \$6,000. He had threatened to shoot one Herman Beck, whose ooy saw Ginter purchase a pistot. Yesterday morning Beck appeared at the Police Court to swear out a warrant against Ginter. It was not granted, for as much as Ginter had already arrested, tried, sentenced and punished